THE

Three Countrey-mens Engliſh

ANSWERS

TO THE

Clergy-mens Latine

CHARGES.

OR,

The Lay-mens plain ENGLISH, in anſwer to the unknown Language of the pretended Spiritual Court at *Winton*.

Unto which is added a ſhort Relation of the dealings of *Iohn Hayes* Prieſt with two of them after they were excommunicated.

Alſo twenty four Queries propounded to be anſwered by thoſe that call themſelves *Spiritual men.*

They are waxen fat and ſhining, they do overpaſs the deeds of the wicked, they execute no judgement, no not the judgement of the fatherleſſe Jer. 5. 28.

Wo unto them that are mighty to drink wine, and to them that are ſtrong to pour in ſtrong drink, which juſtifie the wicked for a reward, &c. Iſa. 5. 22, 23.

Printed in the Year, 1664.

DEVONSHIRE
BISHOPSGATE WITHOUT E.C.

IN *the name of God* Amen. We *Mordecai Bramstone* Knight, *&c.* do on the complaint of *Henry Burret* and *Alexander Faithfull*, Guardians of the Parish Church of lower *Wallop* within the Diocess of *Winton*, as followeth.

Answer,

IT *is written*, Thou shalt not take the name of the Lord thy God in vain; *& these things following are not written in the name of God, nor given forth from his spirit, though his name be mentioned, but are rather found to proceed from that which oppresseth and resisteth the spirit of God, and persecuteth his servants, there being untruth written therein; and wherefore is it that you force them to complaint, and then herein as it were complain of them for complaining, but can you say that* Henry Burret *and* Alex. Faithful *are made Guardians or Overseers by the Holy Ghost to guard your Temple made with hands.*

First, *That thou* Edmond Gearle *art and hast been of the Parish of nether* Wallop *in the Diocess of* Winton, *and of right subject to the Court*, &c.

Answ. Of right I now belong to God, whose name I see is prophaned by such as are called spiritual men, and of right my soul belongs to Christ the Bishop thereof, who is the power of God, which is the highest power, to which every soul is to be subject, he being exalted at the Fathers right hand far above all principalities and powers, *Eph.* 1. 20. 21. and in conscience to the Lord I am ready to submit unto the ordinance of men, yea though they be wicked men, that prophane the name of God.

2. *Also, That the foresaid* Henry Burret *and* Alex. Faithfull *in the Moneths of* March, April, May, June, July, August, September, October, November, December, January, February, *and* March, *in the years of our Lord* 1659. 1660. 1661. *and* March, April, May, June, July, August, September, *in the years of our Lord*, 1662. *now going on, and at present are Guardians of the Parish Church of lower* Wallop, *and are lawfully elected, admitted and sworn, &c.*

Answ. Whereas it is said they are lawfully elected and admitted, by what Law was it they were elected, so long since as three years and a half? and if by lawful is meant humane or temporal, then how comes it to passe, that men now by temporal matter are admitted into spiritual office; or by that which is humane or temporal made Guardians over, or fitted to guard that which is spiritual, or must

the temporal overſee the ſpiritual, or elſe is the Church they guard temporal alſo. If it be, why then do ſpiritual men uphold a temporal Church. But if by, lawful elected, is meant divine or ſpiritual, then let themſelves declare what divine power they received from God or men, when they were elected; and let it be proved by what divine or ſpiritual Law of God or Chriſt they were admitted and ſworn, and when had any of the Apoſtles or true Miniſters any men ſworn or ſwearers to guard their Churches.

3. *Alſo that all and ſingular lands, meſſuages, tenements, within any parish within the Dioceſſe of* Winton *aforeſaid, are liable and ſubject to pay towards the repairing of the pariſh Church, when there ſhall be occaſion to repair the ſame according to the value of the ſame lands and tenements*, &c.

Anſw. Theſe are words, wayes, and things of this world, which paſſeth away, and of the earth that waxeth old, as if it proceeded from earthly minded men, who themſelves are liable to covetouſneſſe, & by ambition and vigour force pariſhioners to be liable to ſuch payments, taxes, and cruelties, that they already begin to be weary thereof, and theſe lines have not the leaſt ſhew of any Scripture authority, nor Apoſtolical example, neither doth this prove that ſuch as are not of the world, as Chriſt is not of the world, but are followers of him, that they ought to pay towards the repairing of a houſe made with hands, and yet be called a Church, which is another thing then that for which Chriſt ſhed his bloud, *Acts* 20. 28.

4. *Alſo that in the years or moneths aforeſaid, or in ſome of thoſe years or moneths in the time of the rate or tax made, thou* Edmond Gearle *didſt have, hold, and occupy a certain meſſage or tenement, with certain lands to the ſame, belonging and appertaining within the pariſh of lower* Wallop *aforeſaid, and thou wert ſaid, and commonly reported to be the poſſeſſour and occupier of the ſaid meſſage or tenement and lands aforeſaid,*

Anſw. This is written more like the critical ſubtil Lawyers, ſuch as Chriſt cried wo againſt, who took away the key of Knowledge, *Luke* 11. 52. As you keep knowledge from our eyes, and not like men endued with the Spirit of God, though at firſt you take his name in your mouths, and then go on like them that did ſo, and hated to be reformed. But by your words, it was ſometime, or never that I did poſſeſſe ſomething or nothing, and it was ſo, or elſe ſaid or reported to be ſo, which words open like a wide mouth, but brings forth little or nothing: but if it be ſo, that once or never I did poſſeſs

a tenement or piece of land, and that your tax was aſſeſſed upon the ſame, then not upon my perſon; therefore you ſhould have ſought it from the land according to your own way, whilſt it was in my poſſeſſion, and not upon my perſon, now it is not in my poſſeſſion.

5. *Alſo that in the year of our Lord* 1659. *and in the moneths in the ſame year, or in ſome or one of them, the pariſh Church of lower* Wallop *aforeſaid, was much ruinated, and out of repair in the walls, and tower, ſeats, and ornaments, and other things to the ſame pariſh Church belonging and appertaining, and this was and is true and manifeſt.*

Anſw. Then it ſeems your buildings have been once going down, and ſo out of repair already, ſo that I perceive it is poſſible your buildings may decay, and if ſo, then at laſt fall, and come to an end: but now you appear like them that ſaid, The bricks are fallen down, but we will build with hewen ſtone. But take you heed leaſt you weave the Spiders web, and haſten Gods wrath againſt your ſelves, and then he brings down your high Towers, and makes your walls like a tottering hedge, and remove your ſeats though you have ſet your neſts on high, and exalted your ſelves above the ſtars of God, like thoſe that act ſpiritual wickedneſſe in high places, from the which when the Lord God brings you down, and rewards you according to your works, which he will ſurely do, then ſhall you know that this is true and manifeſt.

6. *Alſo that in the year and moneths, and in the year of our Lord* 1659. *aforeſaid, and in the moneths of the ſame year in the time of the rate and tax, making the aforeſaid* Henry Burret *and* Alexander Faithful *guardians*, &c. *had not within their hands or poſſeſſions, neither were to receive or have any rents, or lands, or tenements to the ſame Church belonging or appertaining, or any other means to repair or amend the ſame pariſh Church, otherwiſe then by making and impoſing a rate and tax on themſelves, and other Pariſhioners and inhabitants of the ſame Pariſh limits and precincts of the ſame Pariſh, and that this is true and manifeſt*, &c.

Anſw. There you have as it was told a large ſtory, how a rate or tax was made, but here is not one word of the Law of God, nor of the Goſpel of his Son, nor ſo much as three words of Scripture language, but non-ſence put in the ſtead thereof, as though there were both years and moneths in the year 1659. and if you have neither Rents, Lands, Tenements, nor any other means to uphold your Church walls

walls from going down, nor to repair the ruinations thereof, but what you get by force and violence like *Hophni* and *Phinias*, then that is the ready way to make all people weary both of you and your Church too, and this is true, and may come at last to be manifest.

7. *Also that in the aforesaid year 1659. in the moneths in the same year or in one of them, &c. the Guardians, Parishoners, and Inhabitants of the Parish of lower* Wallop *aforesaid, according to forewarning at certain dayes, or a certain day and place, &c. or the greatest part of them came together, and with unanimous assent and consent did tax and impose Rates and Taxes in and upon all Parishoners & Inhabitants, and other Messages, Lands or Tenements within the Parish aforesaid, and within the limits and precincts of the same Parish, the holders and occupiers of the same, according to the value of the Messages, Lands and Tenements of every person for and toward the repairation and amendment of the defects of the said Church, and ornaments, and other things belonging to the same Church, and amongst other Parishoners and Inhabitants of the said Parish, thee the aforesaid* Edmond Garle *for a Message, or Tenement and Lands by thee within the Parish aforesaid, limits and precincts, &c. in the year and moneths, &c. held possessed, and occupied, and according to the quantity, quality, and value of the same did rightfully and lawfully tax the summe of two shillings and two pence to be paid to the Guardians aforesaid, for and towards the repairation and amendment of the defects of the said Church, and ornaments, and other appurtenances to the said Church belonging; and this is true and manifested, &c.*

Answ. Herein you shew again in what year (but very doubtfully) what moneth the Tax was made, and how it came to be, but not the least example thereof from any of the Ministers of Christ, though you do mention it is for and towards the repairations and amendments of the defects of your Church, and the ornaments belonging to the same, whereby it seems your called spiritual men are seeking to repair the defects of a temporal Church, for your Church and the ornaments thereof are things that are seen, and the Apostle saith the things that are seen are temporal, & such things will wax old & decay and at last may vanish away, as better things then them did; and it seems your Church ornaments are defective, and the Church it self defective, and it may be the upholders thereof defective, and the worship defective, and the faith vain, and then what shall we do there, or why should we pay mony to have such defective stuffe renewed, and it may be your upholding such defective stuffe is not only defective,

but

but alſo to us deſtructive or hurtful both in body, ſoul, and ſtate, which nothing can be ſo to us; that is truely ſpiritual of God; but that this Tax of two ſhillings two pence to be paid by me towards the repairing of the defective Church is rightfully according to any Goſpel order impoſed upon me, or lawfully according to any Levitical Law aſſeſſed upon the Lands I then held, according to any Scripture direction I do deny, neither do I believe that moſt of the Pariſhioners were together at the ſeaſing of this Tax, neither can you prove the ſame, and therefore this is falſe, and not manifeſt.

8. *Alſo that after the rate made Tax or Impoſition as aboveſaid, &c. all the Pariſhioners and Inhabitants of the Pariſh aforeſaid and other Proprietours, Poſſeſſours and Occupiers of Meſſages, Lands, and Tenements within the ſaid Pariſh, limits, and precincts, or the major part of them have paid or are ready to pay the foreſaid Guardians the Rates and Taxes upon them Impoſed notwithſtanding they have been diſſwaded from paying the ſame by thee and others, &c.*

Anſw. As for the major part paying the ſaid rates or tax, the major part go the broad way which leads to deſtruction, who being in the worlds nature follow their blind leaders, like weary horſes under their heavy burthens, notwithſtanding they ſee their Teachers reel to and fro in the matter of their worſhip like the waves of the Sea, and ſtagger about the manner thereof like drunken men, and caſt off their profeſſions like ſerpents, and change themſelves in other habits like Taylors, and into other colours, ſhews, and faſhions, like Camelions, and turn with the times, like the wind, and change every ſeaſon, like the Moon, and conform to any thing, like time-ſervers, yet not ſo much as transform themſelves into the likeneſſe of the true Apoſtles of Chriſt, neither do they bear the image or ſhadow thereof; but if moſt of the Pariſhioners aforeſaid have paid your Tax, I queſtion not but they had rather kept their money, ſome of them to relieve their Families, and ſome out of ſaving, or covetouſneſſe, and it may be ſome of them, had as willingly have gone to the Alehouſe with it, ſo little zeal may ſome of this major part have towards your defective Church, and ſome that did pay it, might pay becauſe you rule with ſuch force and cruelty over them, that they dare not do otherwiſe, and ſo thoſe are no: chearful givers, nor willing payers, and ſo you have not much to boaſt therein; and their ſouls having ſo little benefit by that decayed and defective Church

that

that they have ſeveral ſufficient reaſons in themſelves to diſſwade them not to pay without being perſwaded thereunto by me and others.

9. *Alſo that thou the aforeſaid* Edmond Gearle, *though thou haſt been asked and called upon for the aboveſaid ſumme of two ſhillings, two pence oft times or once by the aforeſaid* Henry Burret *and* Alexander Faithful *guardians, or by one of them, for and towards the reparation of the Church aforeſaid, yet thou haſt denied, or refuſed, or yet doſt delay or defer at preſent to pay the ſame*, &c.

Anſw. Yea, I had good reaſon ſo to do, and if I had met but with ſuch reaſonable dealing as uſually is among heathens, they had not need to have asked more of me, nor have had that unreaſonable covetouſneſſe to ſeek any more from me towards their defective Church, for the which there being taken from me by *John Cox*, and *Nicholas Thomas* in the year 1658. one brewing kettle, one waſhing kettle, one peuter diſh, worth about twelve ſhillings, though their own demand was but five ſhillings five pence, which was alſo for repairing the defective Church, ſo that above three years ſince the guardians of the ſaid Church have had from me about ſix ſhillings ſeven pence aforehand, which is about three times two ſhillings now demanded, ſo that of right and by good reaſon, if not according to your own way there remains due to me near four ſhillings five pence, and therefore as I ſaid I had good reaſon not to pay any more toward your defective Church.

10. *Alſo that thou knoweſt that the aforeſaid* Henry Burret *and* Alexander Faithful *guardians aboveſaid for all and ſingular the matters and things aboveſaid, and on their parts have rightfully and lawfully complained unto us and our office in this behalf*, &c.

Anſw. This is utterly falſe that I do know, that you called guardians to your foreſaid defective Church, did rightfully and lawfully complain unto your office for all and ſingular matters and things aforeſaid, nor yet any part thereof, being utterly falſe, is turned back unto you as a filthy thing, which is not in the name of God, though at firſt you did take his name into your mouths, and now appear ſomething worſe then thoſe that began in the Spirit, and end in the fleſh, if you have only begun with his name in your mouths, and at the end lies proceed out of the ſame mouth, like bleſſing and curſing.

11. *Alſo that thou knoweſt, believeſt, or haſt heard to be ſaid, that all and ſingular of the premiſes have been and are true, and concerning which, and all the ſaid premiſes, the aforeſaid Guardians do require Juſtice to be adminiſtred, with the effects,* &c,

Anſw. What I know & believe is one thing, and what I have heard to be ſaid may be another, for I may know and believe the truth, but if I ſhould harken much to ſuch lying men as the Prieſts of *England*, who have now ſufficiently ſhewed themſelves, I may not only hear what is ſaid, to be lies, but the lyes themſelves, for they ſaid and pretended they led us the right way before, and now they would lead us another way, and ſay this is right, and they ſaid they were Miniſters of Chriſt before, and now they deny their own profeſſion and practice, and yet pretend they are Miniſters of Chriſt now, and though they for filthy lucre turn every way like the wind, and creep for duſt or earthly things like Serpents, yet ſtill they pretend to be right; and as for your ſaid Guardians juſtice from you upon me, it is more like they are forced by you, and your wicked oaths impoſed upon them to do what they do, when they had rather be quiet with their neighbours, who by theſe unchriſtian like proceedings are ſometimes now ſet at variance, and ſo you ſhew your ſelves like fools that ſtirre up ſtrife, and as for the juſtice of your Court which ſheweth little mercy, I have neither known, nor do I believe, nor certainly hear that you have full power according to your own Law by ſpecial Pattent or Broad Seal for what you do, but remember you muſt receive from God according to your works.

Given in on the 22. day of the 9. Moneth, 1603. by me who am a lover of the Truth, called

EDMOND GEARLE.

Jacob was a plain man and the Lord loved him, and we are plain men and are perſwaded that Gods love is towards us; however men may hate us and ſeek occaſion againſt us, and uſe us hardly as our Fathers were in *Egypt*, but we having the love of God ſhed abroad in our hearts we dare not offend him, in doing or upholding that which the Lord hath ſhewed us to be evil, and though we have not much knowledge in the Law, yet we know what is juſt & reaſonable; & though we have not much heretofore known the proceedings in this which you call a Spiritual Court, yet we ſee and plainly un-

derſtand that you who are the upholders thereof are not guided by the ſpirit of God who is Love, nor by the ſpirit of his ſon, who ſaid, *love your enemies*, but by another ſpirit, the fruits whereof both towards us and before our faces hath appeared to be quite contrary to the ſpirit of God which is ſhewn by the Apoſtles, *Gal* 5. yea, and you have ſhewed forth works of darkneſſe towards us, throwing away our hats, and even abuſing them and us, as once by prophane curſing of us, and then give us writing wherein (it may be) is declared what is demanded, but by reaſon it is written in ſuch a dark way, not only in *Latine*, but in ſuch an unſound and uncertain or unknown way, that if we were willing to pay it, we can ſcarce come to know how much it is, whereby alſo it appears you are men of ſuch a ſpirit that ſeeks to keep us in darkneſſe and blindneſſe, and from the knowledge of thoſe things which concerns our bodies and eſtates as well as our ſouls, that by no means we might underſtand it, though we much deſire the ſame; and we know no reaſon that we or any elſe ſhould give any unto you for ſo doing, neither can we be free or clear in the ſight of God to pay towards the maintenance of ſuch a Prieſthood, which is to be upheld by men of ſuch a ſpirit, nor to uphold or repair ſuch Temples in which they (not we) do worſhip, but we confeſſe Chriſt come, and him to be our Prieſt for ever, and the Biſhop of our ſouls, and our bodies are a ſpiritual houſe built up of living ſtones, of which Chriſt is the Head we own, which is not a Temple made with hands, *for ye are the Temple of the living God, and I will dwell in them, and walk in them, ſaith the Lord*; but as for that place built with mens hands called a Church, we own it not for the Church, and therefore we cannot pay to the upholding of the ſame.

Joſiah Wickham,
Nicholas Wonſon.

The Reader may know that the Declarations which theſe three men received at the Court were one and the ſame, only their names and the ſummes of Money demanded were ſeveral, as one two ſhillings two pence, another two ſhillings ſix pence, aud the other three ſhillings.

Here followeth a ſhort Relation of the actions and dealings of the Prieſt of the Pariſh (unto which we belong) with us, after we were excommunicated by them.

AFter that we had delivered into the Court theſe our Anſwers, having been abuſed in words, and our hats taken from our heads, and thrown from us; and alſo one of the Parators curſing of us (which is of the ſpirit of the wicked one whom they obey) and having thruſt us forth of their Court, could not be ſatisfied, but proceeded to excommunication (or curſing) of us from out of fellowſhip with them (whom we dare not to have union with) we ſay the Prieſt of the defective Church he proceeded to ſentence of excommunication, and curſed us from amongſt them, with the which we reſted well ſatisfied, and had peace with the Lord whom we obey (though detected and rejected by thoſe whoſe actions ſhew by what ſpirit they are guided, as may be ſeen in open view.) Now after they had thus dealt with us in ſummoning us from time to time to our great hinderance (who are husbandmen, and got our bread by our labour) telling us divers times that we ſhould have our articles) or in writing that which they alledged againſt us, wherein alſo they proved liars, and ſo to be of their father the Devil; for when we came according to appointment they ſhuffled us off, and would bid us come another time, and ſo we did ſeveral times before we had it. But to come to the thing, this Prieſt after he had proceeded to excommunication in publick before his hearers, then he came to us, and demanded tithe, and coming to *Ioſiah Wickhams* houſe, he aſked him how many ſheep he had ſhorn (he being but Vicar, having the tithe of wooll, lambs, calves, apples, plumbs, *&c.*) unto which he gave him anſwer, that it mattered not how many ſheep he had ſhorn, for they were none but his own, at the which he raged; alſo his wife ſaid unto him, that ſhe thought he would not have offered to come to them for wages, ſeeing he had before curſed them forth of his Church, unto which the Prieſt like a (dumb dog) was ſilent, and afterward like a fox he went far about to bite, and *ſub pana'd* us to appear at the Exchequer on ſuch a day (it being nominated) and then we went to the Prieſt to ſpeak with him about it, but he put us by and told us, that he would ſpeak with us another time, and likewiſe he having before deprived us of the benefit of Law, he then ſued us at the Law (which is double wickedneſſe in the ſight of God, and will appear odious in

the ſight of any reaſonable man, and ſeems ridiculous; according to that Proverb, *Firſt cut off their legs, & then bid them go.* And then for Non-appearance we were ſerved with a proceſſe by a Bayliffe, and at that time alſo we went to ſpeak with the Prieſt to know what he intended to do with us, and he ſaid, we muſt go to priſon, if we would not pay him, whom before he had renounced as Hereticks. Mark people, this man who profeſſes himſelf a Miniſter of Chriſt, would be maintained by us whom he hath curſed; ſome of his Church hath alſo told us, that they muſt not buy or ſell with us, & yet this Prieſt would have maintenance from us. Surely he and his brethren are not to be parallel'd, nay the falſe Prophets of old, of whom we read, were not found in ſuch actions. Would not *Hophni* and *Phineas*, wicked men, (who took the offerings by force) have been aſhamed to have acted as this man hath done, who though they did take the offerings by force, it was of them who were of Iſrael (and not of the heathen) But theſe Prieſts manifeſt themſelves, yea they are already manifeſt to us, that can ſee, hear, or underſtand, to be abſolute wolves, whoſe ſheeps cloathing (though now its but narrow) by theſe and ſuch like actions will be wholly ſtripped off, and appear they ſhall even as they are, before the eyes of all. But to proceed, this Prieſt perceiving that we were reſolved to go to Priſon, rather then to uphold or maintain his belly (which is his God) he then began to fawn and to wipe his eyes (Crockadile like) pretending he was ſorry, and bid us we ſhould not go, with other words which he uſed; yet our minds he could not alter, who had faith in our God, and did truſt in his name, who hath been a tower of refuge unto us; and ſo we were brought to this priſon, where we have been kept about twenty five weeks from our honeſt labours, yea, this ſerpent was ſo ſubtil, that he choſe (as he thought) the beſt time throughout the year for his purpoſe, and ſo by that thought to get over us, it being then the beginning of harveſt, and we had not any man-ſervant to take care for our corn, and ſo to outward appearance it was in danger (or ſome of it) of being ſpoiled. But the God whom we ſerve, and for whoſe cauſe and teſtimony we this day ſuffer, provided for us beyond our expectation, and even raiſed ſome that were our enemies, that they profred to aſſiſt our wives and chilhren. So our harveſt was brought in (though it was ſomething more charge to us) in ſeaſonable time, praiſes to him that ruleth over all, & ſince we were brought ither, ſome of his flock hath ſpoken with him about us, and as we

hear, he gave one of them this answer, That if he should let us alone, others would serve him so likewise, and none would pay him, and so he might starve. Mark how far this man is from that Spirit which ruled in the Apostle *Paul*, who said, They laboured day and night, because they would not be chargeable, 1 *Thes.* 11. 9. But this Priest *John Hayes* he is so far from purposing to work with his own hands, that he intends to make others maintain him, whether they are willing or not, and so little love hath his hearers towards him, that if there were not a law he might starve, as appears by his own words. Oh what a flock hath this man gathered, and what a vineyard hath this man planted, and what fruitlesse trees (that cumbers the ground) hath this man set, who would yield him no fruit to satisfie his belly, & what unruly flocks (but more like herds) hath these Priests of *England* gathered who would give no milk. Surely they are careless shepherds, they gather not, they heal not, they bind not up the wounds of the sheep, they seek not the lost, nor regard those that die in pollution. They eat of the fat, and cloath themselves with the wooll, sitting at ease in their houses, and fill themselves with wine at their pleasures: they waste the creation on their lusts, and rule over people with rigour: their wives sit as Ladies at their feasts, and they have the uppermost room in the Synagogues; the people labour in the earth, and God gives the increase, and these Caterpillers eat the fruits of their labours. But the whirlwind of Gods fury ariseth which shall scatter them as the chaffe, and drive them into the lake of woe and misery, unlesse they repent with speed.

Wherefore all ye people that reads the foregoing with a single eye, and considers the thing with an upright heart; hearken, was there ever such oppression as this? read the Scriptures, and trace the false Prophets of old, and parallel them with this man, and you may easily perceive and understand that there was not the like found among them, for though they were wicked, and their sins great, and though their abominations reached unto heaven, wherefore their solemn Assemblies God could not away with, but their sacrifices were abomination unto him, and their incense which should have been a good savour in his nostrils became as a stink before him, yet we do not read that any of those Priests dealt so cruelly with the people, as to thrust them from among them, and afterwards to cast them into prison, if they would not maintain them, though by the Law of God there was

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authority given for them to have tithe; but these Priests are so far from acting by the Law of God, that many times they do contrary to the Law of man, in taking away their goods, and keep them in prison also. Surely greedy dogs they are, and have manifested themselves to be. *Isaiah* in his dayes complained of such, *ch.* 56. 10, 11. The watchmen are all blind, they have no knowledge, they are all dumb dogs, greedy dogs, that never have enough, looking every one for his gain from his quarter. So read people, mark your shepherds, behold and see, can they understand, are they not dumb unlesse they have their gain, yea do they not all seek it every one from his quarter, for they never have enough, but sue at Law, and cast honest men into prison, hunt for greater benefices, as witnesse *John Hayes* of *Wallop* who is not satisfied with the tithe of one parish, nor is not content with sixty pounds a year, but hungers for more of these earthly things (which is the Serpents meat) yea in stead of being servant, as *Paul* was, 1 *Cor.* 9. 19. He rules as Lord over them, suing and contending at Law with his Parishioners; but the day makes him manifest, though the beasts go to their dens, yet the light is broken forth that discovers them all, and they can no longer hide themselves from it; wherefore they foam, roar, and rage (and why) but because their time is short, for the night is over with thousands, and they are and shall be more manifest; a day of trembling is coming upon them, wherein rocks nor mountains shall not hide them from the powerful stroke of the Lamb who is coming to reign; wherefore fear all people, and dread the Lord God ye inhabitants of the earth, for a day of howling is coming upon all the workers of iniquity, all ye Priests, Proctors, Deans and Parators, with the rest of the uncircumcised, dismal is the day which hastens, and black unto you (who have resisted the light) a day of trouble and anguish, a day of torment, and perplexity, and of great sorrow shall compasse you, from the which there is no way to escape but by speedy repentance and amendment of life; wherefore consider it before it be too late.

J.W. N.W.

Now here follows a few *Queries* for any of those called Spiritual Men to answer.

1. Query. *Who set up the first Spiritual Court, and where was it set up, or whether there were any one set up by the Apostles, or by the Bishops in their dayes, as* Timothy *and* Titus, *&c.*

2. *If there were any one set up by them, then to what end was it set up, and what did they declare was their intent who did set up such a Court?*

3. *Whether it was not after the Apostles decease before any of these Courts were set up (in whose dayes) there were many Antichrists entered into the world?*

4. *Whether the night of Apostacy did not soon come after the Apostles decease, wherein no man could work for God?*

5. *Whether it was possible for any (who were in this night) to do any thing for the glory and honour of God.*

6. *Whether is the Judge of your Spiritual Court (so called) a spiritual man, and whether he doth act for God.*

7. *Whether a spiritual man of God who sits in the Judgement Seat can see sober men wronged in his Court, and he not rescue them?*

8. *Whether a man who Judges for God can hear some or one of his own Court curse, and not punish him according to the Law provided?*

9. *Whether a man that Judges for God can see such a man wrong others more innocent then himself, and he take part rather with him that curses then with him that is abused and innocent?*

10. *To what end are your Proctors in your Courts, or for what service are they, or are they there appointed to cheat the people of their money, if people have offended why should not all both poor and rich suffer alike?*

11. *Whether its not a cheat and an absolute sin against God to take money for the offence of one when another that hath not money, or cannot for conscience sake give it you, must suffer the utmost penalty of the Law provided?*

12. *Whether you do not respect persons in so doing?*

13. *Whether is your* Church *made up of wood and stone, &c.*

14. *Or whether men and women gathered together are your* Church?
If you say its the Church *of wood and stone which you own,*

15. *Then whether Christ purchased such* Churches *to himself, or whether he shed his blood for them, or whether such* Churches *are to be presented without spot to God?*

If you ſay men and women gathered are your Church.

16. *Then whether your Church be without ſpot, or whether your Church members be holy, or whether their ſins be waſhed away by the bloud of Chriſt?*

If you ſay yes,

17. *Then of what Church are thoſe who are Drunkards, Swearers, Lyars, Curſers, Perſecutors, Gamesters, Riotors, Whoremongers, Dancers, Racers, Hunters, they ſaying that they own you, and have fellowſhip with you?*

18. *Whether you own ſuch perſons before mentioned, yea or nay?*

19. *Whether your Parators are ſpiritual men?*

If ſo,

20. *Then whether ſpiritual men of God will be drunk, lye, ſwear, call honeſt mon rogues, and cauſe people to be idle on ſome of the ſix dayes, on which the Law of God commands them to work?*

21. *Whether you allow your Parators in theſe things?*

If you do,

22. *Then whether it be not abſolute deceit and lyes in you to read, and in pretence own and command people to do that,* viz. *work ſix dayes, when you intend to puniſh them if they do, and ſend men abroad through the Countrey for that purpoſe?*

23. *Whether you own that Parators may take money of ſome (when they have feared them) for their pretended offence, and ſo let it be ſufficient for them, when others that cannot for conſcience ſake give into their mouthes they bring to you for a farther ſnare.*

24. *By what authority do you do theſe things?*

Anſwer theſe Queries if you can, and ſend it abroad in Print to ſatisfie the people; for many are, and more will be weary of you.

The End.